LE BULLETIN
l'Institut Simone de Beauvoir Institute
NEWSLETTER

Vol. 3, No. 1
November/novembre 1980
Université Concordia/
Concordia University
Montréal, Québec

"TALKING TOGETHER/PARLONS-EN": SIMONE DE BEAUVOIR INSTITUTE'S 1st NATIONAL CONFERENCE

by Patricia Morley, Conference Co-ordinator

Planning, work, co-operation, work, hoping, work, sharing, work, frenzy (?), work: our first big conference. Was it worth it? Planners and participants echoed a resounding YES!

"Talking Together/Parlons-en," held on June 1 and 2, 1980, brought some two dozen speakers and 300 delegates to Concordia University to talk about the concerns and interests of women in this country. And to listen to each other. The basic format of panel discussions called for short formal papers and a generous amount of time for dialogue between speakers and delegates-at-large. It was everybody's conference. The general level of enthusiasm reflected the success of this structure for a Women's Studies Conference.

The conference was bilingual. There were separate rooms for anglophone and francophone sessions. The two language groups met jointly, with simultaneous translation, for the closing panel. My only regret was at missing the francophone sessions, since feminism is alive and well in contemporary Québec and our panellists represented much of the intellectual and social excitement which is being generated in this connection.

Two keynote speakers got us off to a good start and represented the wide range of problems and possibilities for women. Senator Yvette Rousseau spoke of the exploitation of women as "a reality, not a dream," and juxtaposed this situation with the "dreamed-of equality" we are striving to achieve. Maria Campbell sketched the tragic history of her people, the Métis, and the vital role played by women in Canada's early development. To the white woman, Campbell said: "In the last ten years we've had to do what you've done in the last one hundred years."

Maxine Gough, a primary teacher in Dartmouth, heads a Black Professional Women's Association in Nova Scotia. It was startling to hear Gough's description of racial prejudice in her portion of Canada: it sounded like the Sixties in the United States. But the complacency with which a Canadian might have listened to tales of exploitation and discrimination somewhere else was now here, on the doorstep. In the house. Gough said that her people used to be told they had three strikes against them: "You're black, you're black, you're black." To this she added a fourth: "You're a woman."

Donna Smyth, a professor at Acadia University and editor of the interdisciplinary

Women's Studies journal, Atlantis, spoke of the difficulties of altering the "wall of culture," and of the problem of guilt in the phenomenology of feminine consciousness. Historian Alison Prentice urger "our right to gossip about our collective past" and the need for oral history, which may conflict with "academic" traditions. Shelagh Wilkinson, editor of Canadian Women's Studies, called for a computerized communications network for Women's Studies. Professor Lorna Marsden stressed the importance and difficulties of methodology in our new discipline, and the goal of "ethnomethodology."

One of my lasting impressions from this conference (the first, I hope, of many) was of Elaine Newman's hard-hitting advice to women to seek and accept power. As Principal of the Science College within Concordia University, Newman knows "the system" which some women fear and vilify. She recommended that women learn how institutions and bureaucracies operate, and then use this knowledge and power to make things run well. Running well obviously includes equal opportunities for women.

Balancing this message was a full-length documentary film on "Les Servantes du Bon Dieu," a strangely touching protrait of women's lives without external power but with an inner tranquillity and surety which is ofter foreign to contemporary society.

Brief as it was, the conference served as a microcosm of the multiplicity of our concerns. It provided ideas, personal contacts, inspiration, and motivation for those associated with it. We are grateful to Concordia University, to the Social Science and Humanities Research Council of Canada, and to several Québec ministries for making it possible.

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LE COLLOQUE DE JUIN, "PARLONS-EN," VU DU COTE DES FRANCOPHONES

par Mair Verthuy

Après le long travail d'organisation et l'essouflement de la dernière minute (les micros sont-ils installés? quand donc l'interprète arrivera-t-elle? qu'est-ce qu'on a pu encore oublier?), qui peut mesurer notre plaisir - et notre soulagement! - quand nous avons pu enfin nous asseoir le dimanche soir lors de la séance d'ouverture pour écouter les paroles d'Yvette Rousseau, sénatrice et de Maria Campbell, écrivaine. Et quelles paroles! Yvette Rousseau embrassant la condition féminine actuelle dans son ensemble et Maria Campbell dépeignant de façon émouvante le sort que les Blancs ont fait subir aux Amérindiennes. Les leçons ont, j'espère, été retenues.

Dans la matinée du lundi, il y avait deux ateliers en anglais et deux en français. Je ne parlerai que de ceux-ci, les seuls auxqels j'ai pu assister, les autres ayant eu lieu en même temps.

Le premier avait pour titre Vers l'Egalité? Nous tenons à ce point d'interrogation. Sous la présidence de Lucie Pépin, Vice-Présidente du Comité consultatif du statut de la femme (fédéral), cette séance comportait trois interventions. Claire Bonenfant, présidente du Conseil du Statut de la femme (Québec), a parlé sur un ton vigoureux de la course aux obstacles que sonstitue la vie d'une femme. Il était évident que ses remarques recontraient uen forte approbation dans la salle. Alice Breau, membre du département de service social de l'Université de Moncton au Nouveau-Brunswick, nous a brossé un tableau assez noir des conditions de vie matérielles et culturesses des femmes acadiennes qui ne pouvait manquer de susciter un grand courant de sympathie. Soeur Monique Dumais de l'université du Québec à Rimouski s'adressait à la lutte pour l'égalité à l'intérieur de l'église catholique, sujet qui a fait vibrer bon nombre de femmes dans

l'assistance. Les questions ont fusé à la fin de cet atelier et la discussion aurait pu continuer longtemps, mais la deuxième séance s'annonçait.

Après une introduction spirituelle de la part de Cécile Cloutier, poète et professeure à l'Université de Toronto, les trois participantes ont abordé le sujet: paroles de femmes. Une nouveauté. Non pas parce que cette matière se traitait pour la première fois mais parce que se trouvaient réunies dans cet aréopage Nicole Brossard, écrivaine, Jacqueline Lamothe, professeure de linguistique à l'UQAM et Louise Forsyth, critique littéraire féministe et professeure à l'Université de Western Ontario. Trois "disciplines" alors qui convergeaient sur la même question, l'éclairant de divers point de vue. Ce fut passionnant - et controversé. Nous aurions pu y passer la journée - au moins.

L'après-midi réunissait anglophones et francophones sous la présidence de Lynn McDonald, présidente du C.A.N. Un tour d'horizon extrêmement utile des progrès en matière d'éducation offert par Heather Lyson, professeure en éducation à l'Université de Montréal, fut suivi d'une communication sur la nécessité d'une révolution idéologique au niveau universitaire fait avec brio par Jeanne Lapointe de l'Université Laval et d'une analyse serrée de l'autobiographie et l'invention dans la littérature par Margret Anderson de l'Université de Guelph. Séance étoffée dont le contenu méritait une longue réflexion qu'il a sans doute reçue.

La soirée a vu la projection d'un vidéo sur Helen Caldicott qui mène avec d'autres la lutte contre le nucléaire aux Etats-Unis, expérience traumatisante pour celles qui l'ont vu, ainsi que du film québécois Les Servantes du bon Dieu qui rappelait l'intervention de soeur Monique Dumais, clôturant bien ainsi nos deux journées.

A l'Institut, nous sommes heureuses du déroulement de notre premier colloque. L'intérêt qu'il a suscité, la qualité des interventions, l'occasion fournie à toutes de mieux comprendre la spécificité de certaines femmes, ce sont là toutes choses qui nous récompensent grandement de nos efforts. Nous espérons, nous croyons même, qu'il a atteint le but fixé qui était de fournir aux personnes intéressées un lieu où se rencontrer, où discuter de ce qui nous préoccupe.

PARLONS-EN!

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WOMEN'S STUDIES AND UNESCO

by Mair Verthuy

In its first formal recognition of the existence and importance of Women's Studies, the Division of Human Rights of UNESCO convened in Paris from May 5-8, 1980 a meeting of "world experts on teaching and research relating to women." Twelve women from the various geopolitical regions recognized by UNESCO and two more from the secretariate (see list of names below) assembled in the conference room for four days of passionate discussion.

Our task was twofold. On the one hand, we needed to establish as clear a picture as possible of the current position of women's studies (teaching and research) in the various regions; on the other, it was essential to present to UNESCO a series of recommendations concerning the future development of such programmes both within and without the university context. It was not easy.

Although none of us could be said to represent in any official way our own govern-

ments or regions, although by the very fact of being women we are to a large extent marginal in our own societies, we carry with us, nevertheless, and transmit, consciously or unconsciously, certain values inherent in our own environment. One could then sense and understand the suspicion with which efforts by the "Anglo-Saxons" to progagate their ideas on women's studies were sometimes received by women from other areas of the world. Similarly, research on women was perceived by some to present certain dangers, since it can be, and has frequently been, used to reinforce stereotypes, to subordinate women to national policies, rather than to ensure their autonomy and development. Division also existed between empiricists and theorists or between revolutionaries and reformists.

The very context in which we worked added to our difficulties. It was the first time that a meeting composed only of women had taken place within the confines of UNESCO, and all eyes were upon us to see if we would fail--not to see if we would succeed!

In fact, we did succeed. The openness with which we discussed our differences, indeed our recognition of the need to respect them--a respect which is fundamental to our breaking out of old molds--our overwhelming desire to set out common goals to be achieved in our various ways, all these led us to a better understanding of each other and the diverse needs of women.

We issued a seven-page report outlining the objectives of Women's Studies programmes and containing a series of eleven recommendations to UNESCO. I should add here that, as a result of our activities, UNESCO has already decided to publish, in French and English, a manual for unversity teachers on Women's Studies programmes. Our efforts will not go unrewarded.

Note: Copies of the report in French and English are available from the Simone de Beauvoir Institute: 879-8521.

The following is a list of participants at the UNESCO meeting:

Dr. Julinda ABU NASR
Director
Institute of Women's Studies in the Arab World
Lebanon

Dr. Alya BAFFOUN
Centre d'études et de recherches
économiques et sociales
Tunisia

Dr. Teresita BARBIERI
Professor of Sociology
Instituto de Investigaciones Sociales
Universidad Nacional Autonoma de Mexico
Mexico

Dr. Lil DESPRADEL
Santo Domingo
Dominican Republic

Dr. Florence HOWE
Director of Clearinghouse on Women's Studies
of the Feminist Press
Visiting Professor at the College of Wooster
U.S.A.

Dr. Herta KUHRIG
Director
Forschungsgruppe die Frau im Sozialismus
German Democratic Republic

Dr. Margherita RENDEL
Research Lecturer in Human Rights and
Education
Institute of Education
United Kingdom

Ms. Marie Angélique SAVANE
Présidente
Association des femmes africaines pour
la recherche et le développement
Senegal

Dr. Madhuri R. SHAH
Vice-Chancellor
SNDT Women's University
India

Dr. Christiane SOURIAU
Secrétaire générale
Centre d'études féminines de l'Université
de Provence
France

Ms. Zenebeworke TADESSE
Ethiopia

Ms. Carrie MARIAS
UNESCO Secretariate

Prof. Mair VERTHUY
Directrice
Institut Simone de Beauvoir
Canada

Me. Wassyla TAMZALI
UNESCO Secretariate

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THE ALTERNATIVE WOMEN'S CONFERENCE - COPENHAGEN 1980

(excerpt of a report by Line Robillard-Heyniger, Observer for the U.S. National Commission for UNESCO)

The NGO Forum, or Alternative Women's Conference, as it was sometimes referred to in Copenhagen, was a parallel activity to the World Conference of the United Nations Decade for Women. It was organized by a planning committee of 34 international non-governmental organizations in consultative status with the UN Economic and Social Council (ECOSOC) and held at the University of Copenhagen, Amager Center, July 14-24, 1980. Elizabeth Palmer, a former General Secretary of the World YWCA, served as Convener of the Planning Committee. Her main responsibilities were to raise the funds for all Forum expenses, estimated at $470,000, coordinate arrangements with the Danish Government and the Danish National Council of Women, whose volunteers provided many essential services, and coordinate NGO views on the Forums's operating procedures.

The Forum was an open participatory conference, offering panels, meetings, round-tables and workshops on the sub-themes of the official conferences--health, education, and employment--and on other related subjects such as migrants, refugees, women and apartheid, racism and research on women. It was initially agreed that workshops would be undertaken by organizations or groups, rather than by individuals. When the Forum opened there were some 800 meetings on the program: formal panels and workshops.

As the Forum got underway, however, there was a shift from a pre-set program toward the greatest flexibility. The organizers provided space for national workshops and any initiative developed during the Forum, welcoming these as a reflection of the great variety of women's interests. As Ms. Palmer explained it: "What women want most from such a gathering is an opportunity to exchange ideas on things they have been doing and to find out how to do them better." The Forum was successful in providing the proper environment for such exchanges. No less than 150 to 175 workshops, panels and group meetings were held every day, whereas only 200 meetings took place during the entire two weeks of the Mexico City NGO Tribune in 1975.

Vivencia was one of the support systems women used to organize on-the-spot workshops. It was coordinated by the International Women's Tribune Centre, itself organized in 1975 to follow up on the Mexico Tribune. It provided an informal meeting place for small gatherings, an information centre, help in finding resource people and materials, a "switchboard" of networking--in other words--space, time and support to help people do what they wanted without any predetermined agenda.

Another Forum within a Forum was organized by an ad hoc group called Exchange, with a daily program of workshops and events focusing on women and development and development-related subjects ranging from income generation to organizing skills. These workshops were supervises by an international committee of women active in development. Funds came from government and NGO sources in Europe and the U.S.A., including the Women in

Development division of the U.S. Agency for International Development (AID). An Exchange report, with summaries of the major views expressed at the workshops and a directory of the participants who registered will be published in early 1981.

Finally, there were a series of seminars and roundtables on women's studies, under the label "Women's Studies International." These were sponsored by several women's studies organizations, including the Simone de Beauvoir Institute, the U.S. National Women's Studies Association, with the participation of resources and staff from the Social Science sector of UNESCO. In addition to a program of seminars and roundtables, Women's Studies International offered a resource centre opened throughout the Forum with a display of books and periodicals from around the world. It also set up a Women's Studies International Registry to help women researchers keep in touch after the Forum.

There will be few reports on Forum activities. Although Forum organizers encouraged workshop leaders to write a summary on the major points raised during the discussions, very few did so. Regarding a final report, it was agreed at the outset that there would be none and that no individual or group could present a statement of recommendations in the name of the Forum. The organizers felt that it would be impossible to reach a consensus on such a report and that the exercise itself would be contrary to the main objective of the Forum: a free exchange of ideas and information.

An amazing total of 8,022 people registered for the Forum--at least 2,000 more than the number of people who attended the Mexico NGO Tribune in 1975. In the final count, there were 245 participants from Africa; 836 from Asia and the Pacific; 147 from the Middle East; 2,097 from Europe (excluding Denmark); 3,347 from Denmark; 357 from Latin America; 41 from the Caribbean and 952 from North America.

Such broad representation was made possible because many governments made sure that their delegates to the official conference also attended the Forum and because NGOs made very great efforts to get funds for their members from all over the world. There was also a large effort made by international aid agencies to help women from developing countries attend the conference.

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L'INSTITUT SIMONE DE BEAUVOIR A COPENHAGUE, JUILLET 1980

par Mair Verthuy

Discuter des études féministes avec des femmes venues du monde entier, c'est exhilarant. En discuter dans le cadre du Forum de Copenhague où plus de 8000 femmes se sont retrouvées pendant quinze jours pour se parler et pour se connaître, ça dépasse toutes les attentes que l'on pouvait avoir. Je veux parler brièvement ici de cette expérience.

Il a été décidé à Paris au mois de mai, lors de la réunion d'expertes en enseignement et recherche relatifs à la femme, convoquée par l'UNESCO et à laquelle j'ai participé, que l'Institut Simone de Beauvoir, en collaboration avec d'autres organismes ou institutions, marrainerait à Copenhague une série de séminaires et de tables rondes portant sur les études de la femme. Nous disposions de deux mois. Grâce surtout à Florence Howe de la Feminist Press et de S.U.N.Y., un programme a été établi, comportant 13 rencontres ou ateliers et réunissant des professeures et chercheures de tous les continents. Les organisatrices du Forum nous ont alloué deux salles à l'Ecole de la Gendarmerie danoise (eh oui). Tout semblait prêt.

Dès notre arrivée, nous nous sommes hâtées d'occuper nos locaux. Une pièce a été transformée en salle d'accueil et d'exposition où se trouvait réunie une documentation internationale importante et où un des murs était orné d'une magnifique tapisserie en patchwork contribuée par une de nos consoeurs américaines. C'est là qu'avaient lieu les discussions à bâtons rompus entre toutes celles, et parfois ceux, qui venaient chercher des renseignements sur nos activités et qui souvent restaient pour y participer.

L'autre salle, avec les pupitres en cercle, devait nous suffire pour nos rencontres officielles. Mais nous avons vite débordé ce cadre, poussées tant par la foule de particpantes qui par la nécessité de multiplier le nombre de séminaires et de tables rondes prévus. Européennes, Nord-Américaines, Orientales, Moyen-Orientales, Latino-Américaines, Africaines, des femmes de partout se réunissaient pour parler de leur recherche, de leur enseignement, des efforts qu'elles fournissaient pour transformer les programmes scolaires ou pour faire connaître leur travail comme celui des autres, pour parler des problèmes que toutes les femmes ont en commun comme de ceux qui sont propres au milieu socio-culturel de chacune d'entre nous.

Quel est l'impact des études de la femme sur les disciplines? Quelles sont les nouvelles méthodologies que nous avons développées? Les études interdisciplinaires sont-elles possibles? Les études de la femme constituent-elles un luxe que leuls peuvent s'offrir les pays dits développés? Comment la recherche féministe peut-elle ou doit-elle s'orienter? De quelle façon les presses féministes peuvent-elles se maintenir et nous aider? Qu'est#ce qu'on peut transférer d'une culture à une autre?

Toutes ces questions et d'autres ont été débattues avec passion - et non sans heurts - lors de nos séances. Mais si l'harmonie parfaite n'a pas toujours régné, il se dessinait clairement chez toutes la volonté de passer outre à nos différences et différends, sans pour autant les masquer. Ainsi avons-nous pu apprendre non seulement jusqu'où il ne faut peut-être pas aller mais aussi, ce qui est plus important, comment nous pouvions nous servir, les unes les autres.

Travail de jour intense, suivi de discussions nocturnes autour d'un dîner, d'un café ou d'un verre. Des adresses échangées. Des amitiés nouées.

Qu'est-ce qui en est ressorti?

Pour ma part, j'ai grandement apprécié cette occasion qui me fut offerte, en tant que directrice de l'Institut, de participer à l'organisation de cet événement comme d'assister aux séances, d'élargir mon champ de connaissance, de me frotter à tant de femmes talentueuses, de mesurer nos programmes (majeure, mineure, certificat) à la lumière de ce qui se fait ailleurs, de constater notre situation somme toute privilégiée. Ce fut une expérience enrichissante qui sera mise à profit cette année par l'Institut dans notre travail de réflexion sur la portée et la signification de nos activités.

De façon plus générale, les centaines de femmes qui ont assisté ou participé à nos réunions ont exprimé le désir d'établir un réseau international en études de la femme (enseignement et recherche). Projet qui peut faciliter la tâche de celles qui oeuvrent encore à l'implantation de ces programmes comme it peut assurer les assises des programmes déjà établis. Projet qui permet aussi d'échager nos découvertes et nos informations, de collaborer dans notre entreprise en mettant à la disposition de toutes les ressources dont nous disposons. Mais avant tout peut-être qu'il s'agit d'un moyen pour chacune d'entre nous de surmonter son isolement et d'une expression de la solidarité qui doit nous unir toutes dans les voies différentes que nous empruntons.

Le train est en marche.

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Voici une liste très partielle des activités que nous avons marrainées:

Copenhague, juillet 1980:

1ère conférence: APPROFONDIR LES CONNAISSANCES SUR LA FEMME

Présidente: Florence Howe, Feminist Press, E.U.
Intervenantes: Laura Balbo, directrice, G.R.A.S.S.O.Milan, Italie.
Gloria Bonder, directrice, Centre d'études de la femme, Buenos Aires.
Vina Nazumdar, directrice, Centre de recherches en sciences sociales, Nouvelle-Delhi, Inde.
Hanna Papanek, Centre d'études asiatiques, Université de Boston, E.U.

2ème conférence: PROGRAMMES EN ÉTUDES DE LA FEMME

Présidente: Maïr Verthuy, directrice, Institut Simone de Beauvoir, Montréal,Canada
Intervenantes: Mary Evans, directrice, Centre d'études de la femme, Univ.de Kent, Angleterre.
Mioko Fujeida, coordinatrice, Association des études de la femme, Japon.
Elaine Reuben, coordinatrice, Association nationale des études de la femme, E.U.
Marsha Darling, Etudes noires, Université de Wellesley, E.U.

4ème conférence: LES ÉTUDES DE LA FEMME ET L'INTÉRÊT PUBLIC

Co-présidentes: Madhuri Shah, S.N.D.T., Université des Femmes, Bombay
Donna Absuch, E.U.
Intervenantes: Virginia Allen, Université George Washington, E.U.
Elizabeth J. Wayne, auteur du livre: Le Pouvoir des Faibles
Margherita Rendel, Association internationale des sciences politiques, Angleterre.
Wassyla Tamzali, Division des droits de l'Homme et de la paix, Unesco.
Mary-Ellen Verheyden-Hilliard, experte conseil sur la recherche, E.U.

TABLES RONDES

no.1 ORGANISER DES CENTRES DE RECHERCHES SUR LA FEMME - POUR LA FEMME

Participantes: Danielle Bazin, Centre de Recherches sur les femmes à l'O.N.U. République Dominicaine.
Gloria Bonder, Centre de recherche sur la femme, Buenos Aires.
Mariam K. Chamberlain, Ford Foundation, E.U.
Kirsten Jorgensen, K.U.L.U., L'émancipation de la femme, Copenhague.
Peggy McIntosh, Centre de recherche sur la femme, Wellesley, E.U.
Theresa Sauter, Université de Aachen, Allemagne de l'Ouest.
Hanna B. Schopp-Schilling, Institut Aspen, Berlin ouest.

no.2 LA FEMME ET LA LITTÉRATURE - RECHERCHE ET ENSEIGNEMENT

Participantes: Maureen Goldman, Université de Berkeley, E.U.
Rebecca S. Jennison, Université de Seika Kyoto, Japon.
Maïr Verthuy, Institut Simone de Beauvoir, Canada
Sandy Zagarell, Université d'Oberlin, E.U.

No. 3 LE RÔLE DES SEXES ET L'INTÉRÊT SOCIAL: APPROCHES GOUVERNEMENTALES POUR L'ÉGALITÉ AU NIVEAU ÉDUCATIF.

Participantes: Laura Balbo, Milan, Italie.
Gene Lipman-Blooman, Experte conseil sur la recherche, E.U.
Ellan O. Derow, Angleterre.
Margherita Rendel, Association internationale des sciences politiques, U.K.
Joy Simonson, Conseil consultatif national, E.U.

No.4 LE FÉMINISME ET SES NOUVEAUX HORIZONS

Participantes: Gloria Bonder, Centre d'Études de la Femme, Buenos Aires.
Charlotte Bunch, rédactrice en chef de QUEST, E.U.
Denise Dyk, Université de Rotterdam, Hollande.
Elizabeth Henrik, Université Concordia, Canada
Joyce Trebilcot, Université de Washington, E.U.
Dale Spender, rédactrice en chef de 'Women's Studies International Quarterly'

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THE COPENHAGEN FORUM

by Elizabeth Henrik

The series of seminars and roundtables that took place from July 14 to July 24 were among the best-organized and well-attended events at the Forum. Their international character was determined by the various participants, coming as they did from South America, Africa, Asia, North America, and Europe. These seminars provided a unique opportunity for women from every part of the world to meet one another and led to the establishment of an international network. The function of this network will be to exchange ideas related to research on women and on the teaching of women's studies. Over 250 women joined this network, which will be co-ordinated by one institution, university, or research centre in each participating country. As a follow-up to these seminars, great interest was expressed in holding an international conference in women's studies in 1982. At that conference, the feasibility of the establishment of a formal organization for International Women's Studies will be assessed.

There was great interest among the participants in the functioning of the Simone de Beauvoir Institute; in fact, the organization of the Institute was discussed at length at several roundtables devoted to women's studies programmes at universities. A number of participants inquired about the possibility of an exchange programme for researchers and teachers with the Institute.

One of the major conclusions of the seminars was that women's studies have different meanings in the various countries. While women working in these countries have a common interest in promoting the education of and knowledge about women, local conditions largely determine the content and form of these studies. In countries, for example, where economic development is the national priority, women's studies tend to

assess the contribution of women in the achievement of this goal by studying women in an agricultural or household setting. Obviously, these are special features of the woman's role that are not often explored in developed countries. In those countries, there are no universities offering women's studies programmes as they are known in Canada and the United States. Women often are not part of a university, and research is done externally under extremely unfavourable conditions. In countries where the university curriculum is rigidly defined by the central authority, such as Spain and Japan, the introduction of courses on women is almost impossible, and individual faculty members introduce these topics within the framework of their regular courses. Thus, women's studies programmes range from semi-autonomous institutes, such as the Simone de Beauvoir Institute, through separate departments of women's studies, as at San Diego University, to individual initiatives, where the work is done by single individuals who often devote their free time to the pursuit and dissemination of knowledge about women.

Finally, I would like to outline briefly my role in this series of seminars. While I was originally scheduled to be a participant in one of the roundtables, after my arrival I was also asked to preside over the seminar on sexist textbooks at various levels of education. I also participated in the organization of the international network for women's studies.

My talk on feminist research at the roundtable related to the biology of women. This topic initiated a heated discussion about the objectivity of biology and the objectivity of science in general. The consensus was that sexism can invade even biology, through language, through the assumptions on which studies are based, and through the value system of the particular society within which researchers function. This session and the follow-up session on research methodology clearly delineated the distinction between research on women and feminist research. These two modes of approach have different assumptions about the role and place of women in society and use different methodologies to study these roles.

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SUZANNE BOURBONNAIS ET LISETTE LEMIEUX A LA GALERIE POWERHOUSE

par Anne Van Mierlo

Les deux expositions qui ont lieu actuellement à Powerhouse sont d'ordres bien différents. Dans la petite galerie, Suzanne Bourbonnais essaie de recréer l'effet qu'a l'eau pour elle. Dans Powerhouse sept/oct '80, elle prend comme exemple le débarcadère à travers duquel on peut apercevoir la masse foncée d'eau sans jamais pouvoir percer son mystique. La profondeur mystérieuse, le visage fermé de l'eau ont toujours passionné l'artiste. Pour reconstituer ces moments intenses, Suzanne Bourbonnais a aligné par terre des planches de bois, à un pouce de distance l'une de l'autre. A travers ces planches on distingue une matière noire, brillante, ondulée, contenant de l'eau dans ses creux. L'artiste a cherché a recréer, dans un espace défini, les éléments principaux de ce qu'elle a ressenti. Je crains, cépendant, que justement la surface limitée de la petite galerie m'a empêché de partager avec elle l'effet de perception qu'elle a voulu transmettre. La lumière crue qui éclaire la petite pièce s'ajoute aux obstacles qui m'isolent de l'intensité recherchée.

A l'entrée de la grande galerie on est immédiatement impregné d'une ambiance de sérénité et de pureté crée par un jeu de verre et lumière. C'est l'oeuvre de Lisette Lemieux qui est exposée dans cette salle. Pour cette occasion, l'artiste a choisi d'exposer ses sculptures en verre, bien que sa recherche artistique ne se limite pas

à cette matière. Les sculptures en exposition, composées très souvent de lamelles de verre gravées, sablées, et superposées, explorent la gamme de possibilités entre la transparence absolue et l'opacité du verre. Par la gravure au sable l'artiste obtient une surface givreuse ou opaque, tandis qu'au moyen de l'acide fluorhydrique et acrilique un effet est créé de translucidité indéfinissable. A travers des parois transparentes, une lumière voilée nous révèle tantôt une délicatesse subtile, tantôt une illusion optique d'espace infini. "Cristal frileux," par exemple, qui consiste en une centaine de lamelles de verre gravées, rangées l'une après l'autre, nous offre une perspective à la fois impénétrable et accueillante. Dans Powerhouse sept/oct '80, Lisette Lemieux expose l'idée qu'elle aimerait concevoir un environnement où les éléments de transparence ne sont pas utilisés dans un but strictement fonctionnel. Elle a donc cherché à explorer les éléments de transparence dans un dessin esthétique. L'oeuvre en exposition nous montre bien à quel point Lisette Lemieux a réussi dans ses recherches.

.....

FUGUE by Robyn Sarah

Women are on their way
to the new country. The men watch
from high office windows
while the women go.
They do not get very far
in a day. You can still see them
from high office windows.

Women are on their way
to the new country. They are taking
it all with them: rugs,
pianos, children. Or they are leaving
it all behind them: cats,
plants, children.
They do not get very far in a day.

Some women travel alone
to the new country. Some
with a child, or children.
Some go in pairs or groups
or in pairs with a child
or children. Some in a group with
cats, plants, children.

They do not get very far in a day.
They must stop to bake bread on the road
to the new country, and to share
bread with other women. Children
outgrow their clothes and shed them
for smaller children. The women too
shed clothes, put on each other's

cats, plants, children, and at full moon
no one remembers the way to the new country
where there will be room for everyone and
it will be summer and children will
shed their clothes and the loaves will

rise without yeast and women will have come
so far that no one can see them, even from

high office windows.

.....

Robyn Sarah is the author of Shadowplay (Fiddlehead, 1978), and co-founder of Villeneuve Publications in Montreal. Her poems have appeared in a number of Canadian magazines and she has read at Véhicule and McGill. On October 15th, she opened the 1980-81 series of readings at the Powerhouse Gallery. The reading was divided into two parts as Sarah first read a short story and some older poems that appear in Shadowplay, and devoted the second part to her more recent work, some of which is as yet unpublished. Her new poems deal with the intersection of reality and creative imagination in women's lives. Cat's Cradle in particular suggests the strengths that women achieve in their relations with each other. Maintenance, which appeared this year in Aurora magazine, reminds us in a humourous yet firm way that women are demeaned by the concept of "compensation" for the mundane "maintenance" function they are so often forced to assume.

The poem we publish here, Fugue, first appeared in Versus magazine. Copyright 1978, Robyn Sarah.

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POETS AT POWERHOUSE: HOW WE GOT THERE AND WHY YOU NEVER HEARD OF US

by Sharon H. Nelson

I never wanted to be a "woman poet." I wanted to be a poet; I hoped to escape both the sex-linked pejorative and the category. The very existence of women's studies courses demonstrates that women's writing has not been accepted into the academic mainstream. University reading series provide evidence that old boy networks still function. (Women's studies programmes siphon off the energy and input of women who might make changes.) The university, in short, is no place to be a woman writer, and it is perhaps for this reason that women writers are often under-represented in both departments and reading series. A concommitant is that women's writing is frequently ignored.

In the light of these remarks, it should not surprise you if you have never heard of the writers who are reading in the 80-81 Powerhouse series. M. Travis Lane has written perhaps the most powerful poems on the largest scale that have been seen in this country; Hélène Rosenthal's recent work is a more evocative and complex statement about women's development than I have encountered anywhere; however, this has nothing to do with whether or not these poets evolve larger-than-life reputations.

One of the purposes of the Poets at Powerhouse series is to make accessible interesting and powerful work, and to achieve an awareness of that work among an audience that is likely to recognize and respond to it. Powerhouse is a particularly appropriate place for such a reading series because of its tradition of showing women's work. The writers who will read in the series share no common ideology or approach, which is in the Powerhouse tradition, but what they do have in common is that their work explores women's experience from a variety of perspectives.

Robyn Sarah opened the series October 15th. Her work deals in part with the role conflicts women experience, and in particular the ironies, joys, humour, and frustrations

that result. M. Travis Lane, who will read Wednesday, November 26th, explores myth, symbol, and image in relation to women's experiences. Lane's poems derive power from the cumulative effect of words, sounds, images, symbols, all worked through big themes and large works. "Homecoming," for instance, deals on an epic scale with Penelope's experience, but the strength of the work and the thread of the narrative are intimately connected with the experience of a woman simply left behind to run a kingdom in a small maritime town.

Keitha MacIntosh, the author of more than 100 published stories and two books of poems, will read January 28th, 1981. Her work explores what is binding and what is not really binding in the struggle against stereotype, by examining traditional attachments. Hélène Rosenthal, a Vancouver poet who has long been associated with the visual arts and with women's art in particular, will read Saturday, March 21st. Winner of a number of literary prizes, Rosenthal's work has a delicacy that is breath-taking, especially in relation to the powerful images and insights it expresses. Rosenthal's recent "tone poems" examine aspects of growing up female and show the inter-relations of the awakenings young women experience.

Sharon H. Nelson will close the 80-81 series April 15th, when I will read from a long suite of poems, "Mad Women & Crazy Ladies." In this work I assume a range of personae and through them try to present some of the feelings, situations, and forces which lead women into what Phyllis Chesler and Barbara Gordon have looked at in quite different ways.

In poetry, as in other writing, what is important is not only what a writer has to say, but the way of saying. The Poets at Powerhouse all explore the particulars of contemporary women's experiences. More important, we share a commitment to craft, and the expansion of the boundaries of the female voice in poetry.

.....

ON THESE BARE ROCKS by M. Travis Lane

Codsweep and kelp. On these bare rocks
a cold light flattens out all deeps.
A mongrel collie noses down the beach:
sea skeletons, cast claws, old styrofoam.
The soapy shallows wallow on the stone.

The lighthouse cliff's an island,
basalt, black, milk-veined.
It fists the choppy waters of the bay,
the fog-iced oily Quoddy, with its horn.

But this cold cliff is beautiful: sweet flag,
strawberries, fragrant grass. It's peaked
with a white cross, a cat's grave, "Jack."
Below the point, leeward, a grove of pines
where a swing sways over the water's beat,
the lighthouse child with her red braids
brilliant as fly wings, whistles....

.....

"History is the keynote, not evolution, for her world is human, founded on wary confidence and accepted humourously, a sea to revel in, not an impersonal chaos. We

meet Job at her street corner, glimpse God in the flash of winter dawn on the city's windows. And at every turn her phrases echo, remind, connect." (Michael Hornyansky, University of Toronto Quarterly.)

This is an apt introduction to the work in M. Travis Lane's most recent collection, Divinations and Shorter Poems 1973-78, just out from Fiddlehead. This is Lane's fifth book since 1960 and follows Homecomings (1977), a tour de force which collects a number of Lane's long narrative pieces which explore myth, symbol and image in relation to women's experience. Lane's work has been widely printed in Canada and she has contributed to poetics with reviews and criticism.

The poem published here, On These Bare Rocks, is reprinted by permission of the author from Divinations and Shorter Poems 1973-78, Fiddlehead, Fredericton, 1980. Copyright M. Travis Lane, 1980.

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L'Institut Simone de Beauvoir vous invite à venir prendre un café et piquer un brin de jasette les mardis soirs de 16 heures à 19 heures, au salon de l'Institut au campus Sir George Williams, 2170 rue Bishop. Bien sûr, on vous souhaitera la bienvenue tous les jours ouvrables! Le salon de l'Institut au campus Loyola est également à votre disposition, au 7079 avenue Terrebonne.

The Simone de Beauvoir Institute staff invites you to drop by for a free cup of coffee and a chat on Tuesday evenings from 4 to 7 p.m., in the Institute Lounge on the Sir George Williams campus at 2170 Bishop. Of course, you are always welcome any time we are open. The lounge at the Loyola Institute is also open to all members and friends. The address is 7079 Terrebonne Avenue.

CALENDAR OF EVENTS

Simone de Beauvoir Institute:

"THE WOMEN'S ROOM and LITERARY CONVENTIONS" - lecture by author Marilyn French. Monday, November 10, 1980: 4:00-5:30 p.m., Room H-110, 1455 de Maisonneuve West (Sir George Williams campus). Information: 879-8521.

NON-PRINT RESOURCES IN WOMEN'S STUDIES SERIES - 1) "Violence in the Family" (filmstrip/cassette): Wednesday, November 12, 1:30 p.m., 2170 Bishop (Sir George Williams campus); Thursday, November 13, 2:30 p.m., 7079 Terrebonne Ave. (Loyola campus). 2) "International Tribunals on Crimes Against Women" (videotape): Wednesday, November 26, 1:30 p.m., 2170 Bishop; Thursday, November 27, 2:30 p.m., Vanier Auditorium (Loyola). 3) "Waitresses" (cassette): Wednesday, December 10, 1:30 p.m., 2170 Bishop; Thursday, December 11, 2:30 p.m., 7079 Terrebonne. All faculty, students, and staff are invited to attend these showings. Information: 879-8521 or 482-0320, ext. 715.

Simone de Beauvoir Institute (cont'd.):

FRANCOISE D'EAUBONNE: "FEMINISME/ECOLOGIE - REVOLUTION OU MUTATION?" - Conférence. Le mardi 18 novembre: 20h30 à 22h30, Salle H-520, Pavillon Hall, campus Sir George Williams, 1455 ouest, bd. de Maisonneuve. Renseignements: 879-8521.

WOMEN'S STUDIES FACULTY LECTURE/DISCUSSION SERIES - Professor Roslyn Belkin of the English Department will speak on "Adèle Wiseman's Old Woman at Play" at the Simone de Beauvoir Institute, 2170 Bishop, at the end of November. Call 879-8521 for further details.

Women's Info & Referral Centre/Centre d'Information et de Reférence pour Femmes:

LES FEMMES ET L'ARGENT/WOMEN AND FINANCE - Wednesdays, 8:00 p.m./mercredis, 20h00 - 12 novembre: "La Déclaration d'Impôt"; November 19: "The Work Game" at 3585 St-Urbain. Information: 842-4781.

GROUPE DE DISCUSSION POUR FEMMES - tous les mardis, à 20h00, 3585 St-Urbain. Le 11 novembre: "Les Femmes Battues"; le 18 novembre: "Les Hommes et le Mouvement de Libération des Femmes." Information: 842-4781.

MONTREAL WOMEN'S YELLOW PAGES - 1980 guide to resources, services and organizations for women. Available in either English or French: send cheque for $5.00 (institutions, $7.00) to the Women's Info and Referral Centre, 3585 St-Urbain, Montreal H2X 2N6.

Creative Aggression for Women:

SATURDAY WORKSHOPS IN CREATIVE AGGRESSION FOR WOMEN - November 15 and December 13, 9:00 a.m. to 4:00 p.m. Led by teacher/counsellor Miriam Bercovitz, who is "especially interested in the development of programs designed to release women's creative potential." Information: 481-2826.

Poetry Readings:

SHARON H. NELSON will be reading work in progress on Wednesday, November 19, at noon, in room N-408 of the Norris Building, Concordia University (1435 Drummond).

M. TRAVIS LANE will be continuing the "Poets at Powerhouse" series at the Powerhouse Gallery, 3738 St-Dominique, on Wednesday, November 26, at 8:30 p.m. Information: 844-3489.

Montreal Women's Network:

COMING OF AGE - ORGANISING WOMEN'S GROUPS: workshop, Monday, November 17, 9:30 a.m. to 3:00 p.m., at Dawson College, 485 McGill Street (corner Notre Dame). Fee: $5.00 per person for Network members, $7.00 for non-members. Please call Joan Stafford (695-5236) or Sharon Leslie (484-1471) to confirm your participation.

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JOURNALISTES EN PUISSANCE DEMANDEES/WRITERS NEEDED

Les co-rédactrices du Bulletin sont à la recherche d'étudiantes membres ou non de l'Institut qui désirent contribuer un article (ou deux ou trois...) aux prochains numéros de cette publication. Nous avons besoin de textes français sur les sujets divers se rapportant aux études de la femme, a vos expériences en tant que femme, ou de critiques de livres, de films, de théâtre, de poésie, etc. Si vous avez la volonté et l'enthousiasme, mais pas l'inspiration, communiquez avec nous et nous vous fournirons des projets et des idées. Ou encore, si vous avez des idées et des suggestions, mais ne vous sentez pas l'âme d'écrivaine, appelez nous tout de même. Nous voulons savoir ce que aimeriez lire dans nos pages. S.V.P. téléphoner Claudette Branchard au 487-4719 (soirées seulement) ou laisser un message à l'Institut, 879-8521 à S.G.W., 482-0320, poste 715 à Loyola.

The co-editors of the Newsletter are looking for member or non-member students to contribute an article (or two) to upcoming issues. We need a wide variety of material pertaining to women's studies or simply on the experience of womanhood, as well as art, film, book, theatre and poetry reviews. If you have more enthusiasm than inspiration, give us a call and we'll provide you with a few ideas for starters. On the other hand, if you have ideas and suggestions but lack the time and inclination to put them to paper, we'd like to hear from you anyway as we're always interested in hearing what our readers want. So if you wish to grace our pages, please contact Rytsa Tobias at 879-5911 (days only) or Claudette Branchard at 487-4719 (eves only). If you can't seem to get hold of either of us, leave your name and number with the secretary at either Institute office, 879-8521 (SGW) or 482-0320, local 715 (Loyola).

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LE BULLETIN
l'Institut Simone de Beauvoir Institute
NEWSLETTER

Co-editors/Co-rédactrices: Rytsa Tobias
Claudette Branchard

Production & Calendar: Helen Rezanowich

Abonnement annuel/Annual subscription:
$10.00 Institution
$ 6.00 Individu/Individual
$ 4.00 Etudiant(e)/Student

Cheques must be payable to: Concordia University-Simone de Beauvoir Inst.

Les chèques doivent être payable à: Université Concordia-Institut Simone de Beauvoir
7141 Sherbrooke Street West
Montreal, P.Q. H4B 1R6

ABSTRACT OF "REJECTS OF THE MARKETPLACE: OLD MAIDS IN CHARLOTTE BRONTE'S SHIRLEY"

(The complete article, by Professor Roslyn Belkin, will appear in the Jan./Feb. 1981 issue of The International Journal of Women's Studies.)

As background for Shirley, Charlotte Brontë used the Luddite riots which rocked the north of England in the winter of 1812. Perceiving the immorality of the powerful classes in British society, who, for reasons of self-interest, turned a blind eye to the sufferings of the unemployed, Brontë draws parallels between the tribulations of the working poor who took part in the riots and those of another exploited group in her society: old maids and old-maids-to-be. In Shirley the men who oppress the workers are also the ones who tyrannize over the single women of the community. The result is a remarkable representation of the psychology of oppression, an incisive examination of the mentality of the culprits as well as the victims. Also, by focusing on the economic and social problems of old maids (instead of sexual deprivation as modern writers tend to do), Brontë provides a rare literary portrait: an accurate depiction of the indignities which society inflicts on single, older women.

THE SIMONE DE BEAUVOIR INSTITUTE READING ROOM

by Joan Kohner, Documentalist

What can one say about the Reading Room? Most important of all--it is still there, in spite of budget difficulties. "There" of course is at 2170 Bishop, 3rd floor. Thanks to some recent very clear sign-posting you can hardly miss it. The Reading Room can be used at any time. The Documentalist is working on--

Monday. . . . . .4:30-8:30 p.m.
Tuesday. . . . . .11:00 a.m. - 3:00 p.m.
Wednesday. . . . . .11:00 a.m. - 3:00 p.m.
Thursday. . . . . 10:00 a.m. - 1:00 p.m.

--and if the Room is not open the key can be obtained at Reception without difficulty. We are constantly adding to our holdings of reports, periodicals and monographs. We have most of the material published by the Canadian Advisory Council on the Status of Women and the Conseil du statut de la femme, in addition to reports and publications from other federal and provincial bodies. Interesting additions in that field are: Quebec, Ministère du Travail et de la Main-d'oeuvre, Etude sur les caractéristiques des travailleuses Québécoises, by Kim Chi Tran Van; and fascinating vignettes from Saskatchewan archives in Saskatchewan Women, 1905-1980.

Recent acquisitions for the Reading Room are posted regularly in the Institute and we average about thirty titles monthly. From our last list it can be seen that these lists will usually include recent titles such as Women and State Socialism, by Alena Heitlinger and Wife Battering in Canada, by Linda McCloud; classics such as Sexual Politics, by Kate Millett and In Times Like These, by Nellie L. McClung. Also reprints, Alpha and Omega, by Jane Ellen Harrison, and The Lady, by Mrs. Emily James Putnam.

The Reading Room is used by students as a quiet study retreat and increasingly by persons from other universities searching among our periodicals for material to aid in their research. Recent searches uncovered useful material on sexual harassment of the working woman and on genital mutilation. You never know what you will find!

We are most grateful to those who help us by their gifts and support. Please be acquisitive on our behalf; at the next conference pick up extra copies of any material on women and when browsing through secondhand book shops, especially in other cities, remember us!

SALLE DE LECTURE/READING ROOM

La Salle de lecture a récemment reçu les livres suivants:
The following books have been added to the Reading Room in the past month:

1. Alpha and Omega, by Jane Ellen Harrison.
2. The Church and the Second Sex, by Mary Daly.
3. Women Priests: yes or no?, by Emily C. Hewitt and Suzanne R. Hiatt.
4. Your Loving Anna, Letters from the Ontario Frontier, by Louis Tivy.
5. Indian Women and the Law in Canada: Citizens Minus, by Kathleen Jamieson.
6. Getting Yours: how to make the system work for the working woman, by Letty Cottin Pogrebin.
7. Sex in the Market Place: American Women at Work, by Juanita Kreps.
8. Breakthrough: Women into Management, by Rosalind Loring and Theodore Wells.
9. Marie Stopes: A Biography, by Ruth Hall.
10. Le premier Sexe, par Jean Duché.

11. The Lady: Studies of Certain Significant Phases of her History, by Mrs. Emily James Putnam.
12. Women, from the Greeks to the French Revolution. (An Historical Anthology), ed. by Susan Groag Bell.
13. Woman in Sexist Society: studies in power and powerlessness, ed. by Vivian Gornick and Barbara K. Moran.
14. La Femme et la religion au Canada français: un fait socio-culturel: perspectives et prospectives, par Elisabeth J. Lacelle.
15. The Future of Motherhood, by Jessie Bernard.
16. Language and Woman's Place, by Robin Lakoff.
17. Sexual Politics, by Kate Millett.
18. In Times Like These, by Nellie L. McClung.
19. Voices of the New Feminism, ed. by Mary Lou Thompson.
20. Mother was not a Person, ed. by Margret Andersen.
21. Women and Work: an inventory of research, by the Canadian Research Institute for the Advancement of Women.
22. Wifebattering in Canada: the vicious circle, by Linda MacLeod. (Also in French).
23. Women and State Socialism: sex inequality in the Soviet Union and Czechoslovakia, by Alena Heitlinger.
24. Colette: ses apprentissages, par Paul D'Hollander.
25. Love and Work Enough: the life of Anna Jackson, by Clara Thomas.
26. Daughter of Earth: a novel, by Agnes Smedley.
27. Selected Operas and Plays of Gertrude Stein, ed. by John Malcolm Brinnin.
28. Wonderland: a novel, by Joyce Carol Oates.
29. Everything That Rises Must Converge, by Flannery O'Connor.
30. Letters Home, by Sylvia Plath.
31. Go Ask Alice, Anonymous.
32. A Rape Bibliography: with special emphasis on rape research in Canada, by Lorenne M.G. Clark.
33. New Feminist Scholarship: a guide to the bibliographies, by Jane Williamson.

La Salle de Lecture, située à la salle MU 301 de l'Institut à Sir George Williams: la documentaliste, Joan Kohner, est disponible:
The Reading Room, located in room MU 301 of the Institute at Sir George Williams: the documentalist, Joan Kohner, is available:

4:30 - 8:30 p.m. lundi/Monday
11:00 - 3:00 mardi et mercredi/Tuesday and Wednesday
10:00 - 1:00 jeudi/Thursday

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La Fermière Canadienne

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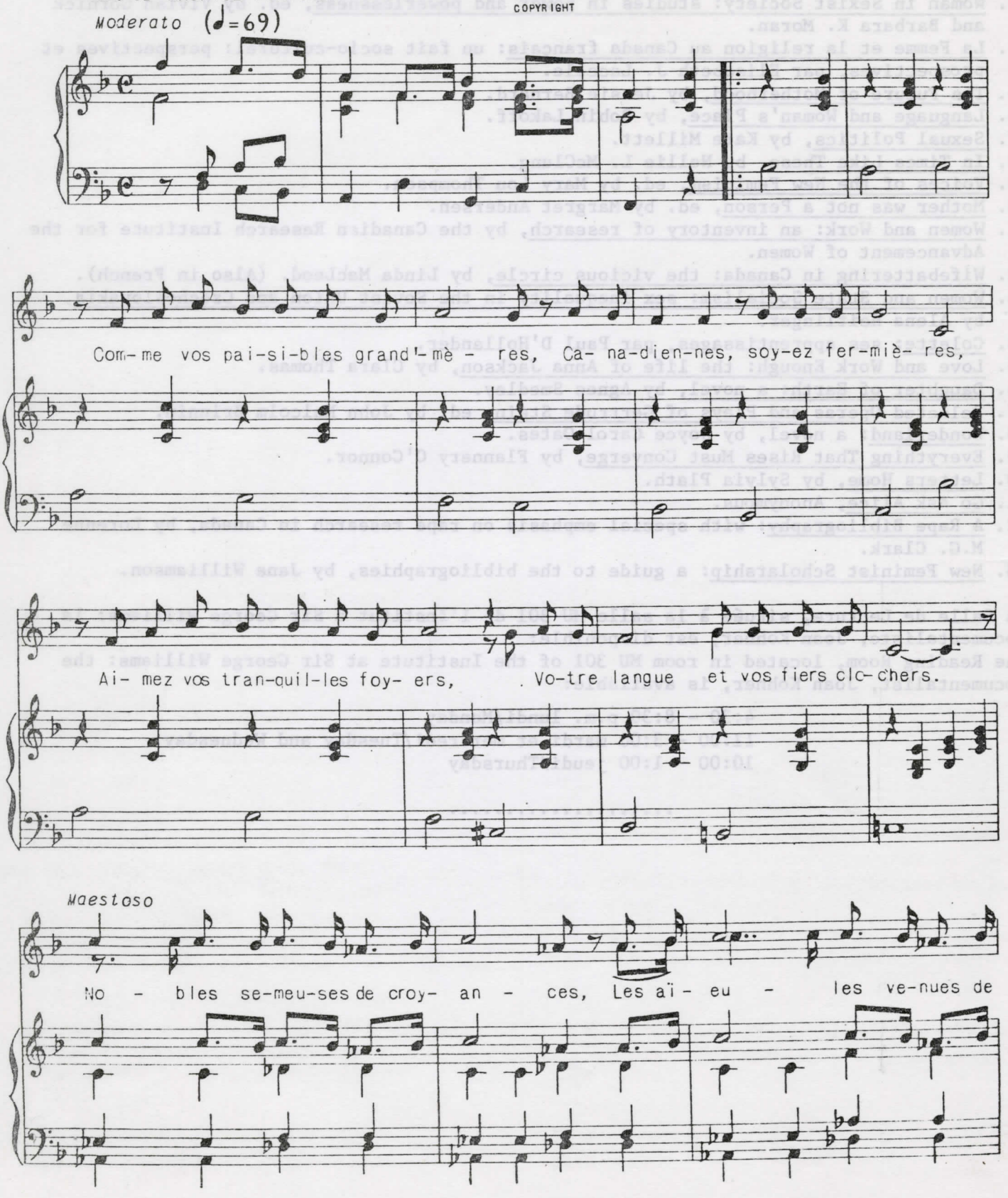
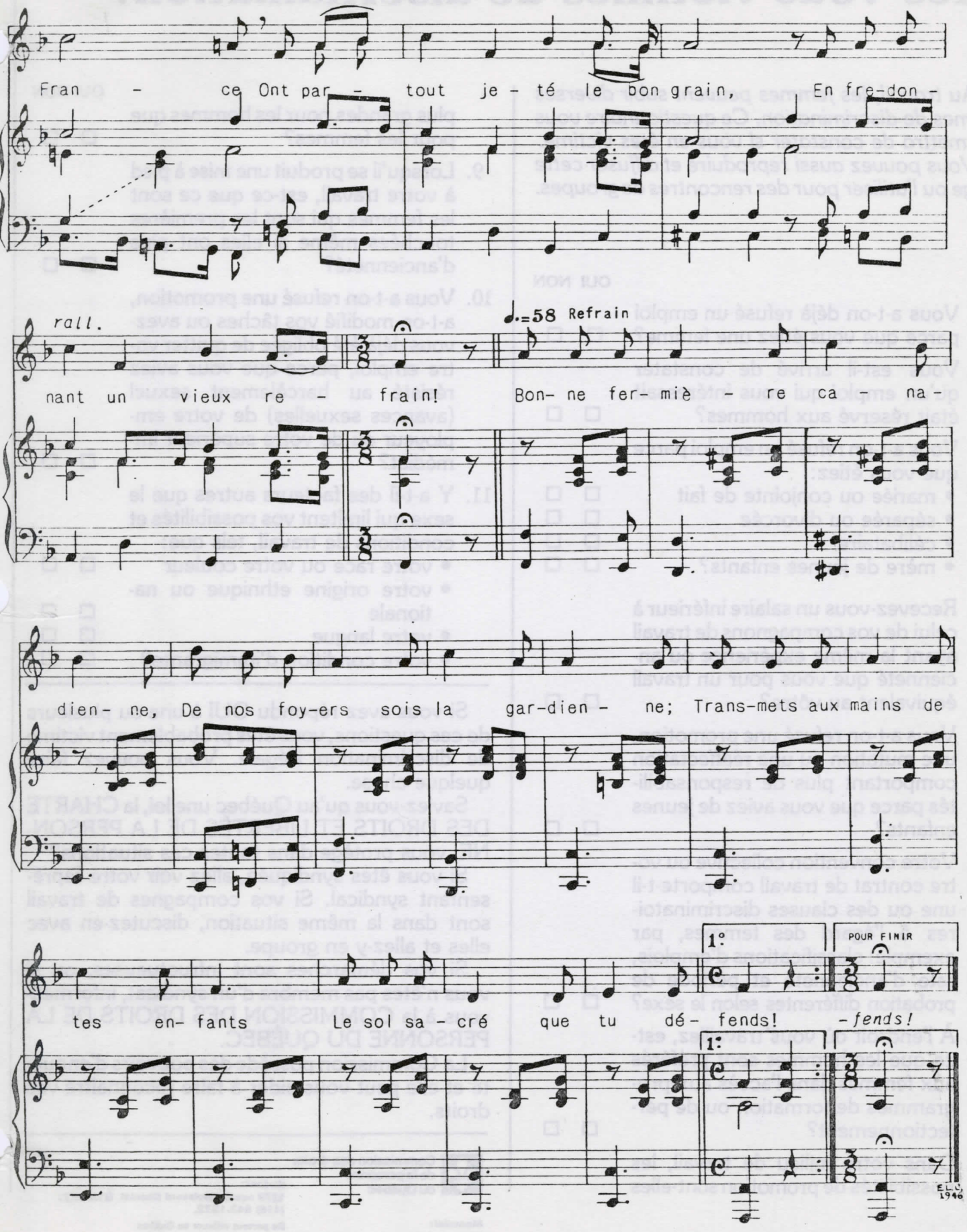

Moderato (♩=69)
Com- me vos pai-si-bles grand'-mè - res, Ca- na-dien-nes, soy-ez fer-miè- res,
Ai- mez vos tran-quil-les foy- ers, Vo-tre langue et vos fiers clo-chers.
Maestoso
No - bles se-meu-ses de croy- an - ces, Les aï - eu - les ve-nues de

Fran - ce Ont par - tout je - té le bon grain, En fre-don -
rall.
♩.=58 Refrain
nant un vieux re - frain! Bon- ne fer- miè - re ca - na -
dien- ne, De nos foy-ers sois la gar-dien - ne; Trans-mets aux mains de
1°
POUR FINIR
tes en- fants Le sol sa - cré que tu dé- fends! - fends!
1:
E.L. 1940

Travailleuses: êtes-vous victimes de discrimination?

Au travail, les femmes peuvent subir diverses formes de discrimination. Ce questionnaire vous permettra de constater si vous en êtes victime.

Vous pouvez aussi reproduire et diffuser cette page ou l'utiliser pour des rencontres de groupes.

	OUI	NON
1. Vous a-t-on déjà refusé un emploi parce que vous étiez une femme?	☐	☐
2. Vous est-il arrivé de constater qu'un emploi qui vous intéressait était réservé aux hommes?	☐	☐
3. Vous a-t-on refusé un emploi parce que vous étiez:		
• mariée ou conjointe de fait	☐	☐
• séparée ou divorcée	☐	☐
• célibataire	☐	☐
• mère de jeunes enfants?	☐	☐
4. Recevez-vous un salaire inférieur à celui de vos compagnons de travail ayant la même expérience ou ancienneté que vous pour un travail équivalent au vôtre?	☐	☐
5. Vous a-t-on refusé une promotion, une mutation ou une réaffectation comportant plus de responsabilités parce que vous aviez de jeunes enfants?	☐	☐
6. Votre convention collective ou votre contrat de travail comporte-t-il une ou des clauses discriminatoires à l'égard des femmes, par exemple: classifications d'emplois, liste d'ancienneté et période de probation différentes selon le sexe?	☐	☐
7. À l'endroit où vous travaillez, est-ce que les hommes sont préférés aux femmes dans l'accès aux programmes de formation ou de perfectionnement?	☐	☐
8. Dans votre milieu de travail, les possibilités de promotion sont-elles plus grandes pour les hommes que pour les femmes?	☐	☐
9. Lorsqu'il se produit une mise à pied à votre travail, est-ce que ce sont les femmes qui sont les premières touchées même si elles ont plus d'ancienneté?	☐	☐
10. Vous a-t-on refusé une promotion, a-t-on modifié vos tâches ou avez-vous déjà été obligée de quitter votre emploi, parce que vous aviez résisté au harcèlement sexuel (avances sexuelles) de votre employeur ou de votre supérieur immédiat?	☐	☐
11. Y a-t-il des facteurs autres que le sexe qui limitent vos possibilités et conditions de travail, tels que:		
• votre race ou votre couleur	☐	☐
• votre origine ethnique ou nationale	☐	☐
• votre langue	☐	☐
• votre condition d'immigrante?	☐	☐

Si vous avez répondu OUI à une ou plusieurs de ces questions, vous êtes probablement victime de discrimination illégale. Vous pouvez faire quelque chose.

Saviez-vous qu'au Québec une loi, la CHARTE DES DROITS ET LIBERTÉS DE LA PERSONNE, vous protège dans toutes ces situations?

Si vous êtes syndiquée, allez voir votre représentant syndical. Si vos compagnes de travail sont dans la même situation, discutez-en avec elles et allez-y en groupe.

Si vos démarches sont infructueuses, ou si vous n'êtes pas membre d'un syndicat, informez-vous à la COMMISSION DES DROITS DE LA PERSONNE DU QUÉBEC.

La Commission possède des pouvoirs d'enquête et elle peut vous aider à faire reconnaître vos droits.

Commission des droits de la personne du Québec

Québec:
1279 ouest, boulevard Charest, G1N 4K7;
(418) 643-1872.

Montréal:
360, rue Saint-Jacques, H2Y 1P5;
(514) 873-5146;

De partout ailleurs au Québec on peut téléphoner sans frais:
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